The Inquirer

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THE RELIGIOUS SERVICE

TO the question, "Is Your Minister Really Necessary?" asked by a contributor to *The Inquirer Youth Supplement* three weeks ago, there is a simple but misleading answer: it depends on the minister and the congregation or congregations which produce him.

The answer is too simple by half. It ignores everything which establishes congregations, and consequently calls for ministers, priests, clergymen, elders or social workers to act for them.

If an obvious answer is not to be sought, but a long-term one given to a long-term question—that is to say, if the existence of religious organizations is to be questioned, then the matter had better be probed deeper. And one is thrust into the nature of religion. There is no simple answer about that, there never has been. As there never has been anything simple about the man who on occasion called himself a "living soul".

For what on earth is a "living soul"? What is a soul? Is it alive? Can it be dead? Can it be half dead? And so on. Direct answers can be given to these questions, and according to their directness and simplicity they are likely to say nothing, and ignore everything that is really hidden in the questions. That is, if they are asked not out of a mood or irritation, but as a long-term probe into religion itself.

A Basic Need

For about the human condition there are certain basic needs. And one of these is that no man can belong to himself, in the literal sense of himself, without in the long run destroying himself. From the very first day he is born (and probably before that) he has to find communion with a life that is not his own. And the whole quality of his life is going to depend upon the kind of communion he can create with the life not his own. This borders on religion and some illustrations can disclose something of its meaning.

Presumably, a rock 'n' roller can "pass out"; that is, in the dance forget his own existence (which is one of the universal functions of dancing). This, it can be judged, is a good thing. But the listener to Beethoven's Ninth Symphony can "pass out" as well. He can entirely forget himself. Through the music he is in communion with something entirely beyond him. But no one supposes that this "passing out" is of the same quality as the other—and both can be known in the same person.

The human being in all the major regions of human existence, found in such words as love, duty, loyalty, and all the mass of actions and thoughts that makes him a man, has to "pass out" from himself just to be a man. And no one can suppose that all the efforts of this, which includes all the efforts of his life, is of the same quality as listening for an hour to Beethoven's symphony. It is something more massive, searching, and incomprehensible. It includes *everything*. The whole man has to find communion with a "wholeness" not himself, and this is the titanic act of living; indeed, it *is* living; a man finds himself by losing himself; there is no other way; and if the name religion be given to this, then in the long run it includes the total meaning of human existence.

Feeling the Mystery

A religious service, really as a service, and not as a kind of social habit (although on that level it is not to be despised), is the act of bringing all this meaning to the point where it must be reflected upon, and where its mystery must be felt. This is not easy. It is open to every kind of human disruption. It can be pervaded by ideas and emotions which go a long way towards destroying what is intended. But to suppose that in spite of this men will give up the effort, is to suppose that men no longer will want to know in community what lies beyond their inevitably restricted selves.

The place of the minister, priest, clergyman, elder or leader in this communal act has to be ideally defined. That is to say, in all decency he must be given some sort of status that is intended to express something of what is meant by the community. He is likely to fall far short of the ideal. But what is intended is understood quite well between himself and the community he serves.

But to ask more than human frailty can give is to ask, alas!, for what is sometimes given: the sepulchral voice, the pouring into words more than words can ever hold, the "holy" attitude that assumes that holiness ought to be automatically present. A religious service, from the point of view of this article, is a human act, and as such depends upon the humanity that tries to accomplish it. But because the act falls short so pitifully from what is intended this does not mean that men should or will cease to carry it out.

And all this must be understood against all the immensities of the great religions. The religion of the West is Christianity. It is unlikely that the inner truths of this religion will ever be submerged by a new environment.

QUESTIONNAIRE ON FREEDOM

By Charles Easton

THE popular magazine makes much these days of the self-rating questionnaire. If we tick an honest yes or no to its questions, we can give ourselves its rating in the matter of personality or self-confidence or some other aspect of the modern psyche. It is a method of self-examination, not without its value for those untrained in the habit by their religious teachers. The questionnaire admittedly leaves us at the point where we most need guidance. It does not tell us how to strengthen our life attitudes. But if diagnosis is the first step to amendment of life, then the questionnaire has its uses. The subject for inquiry in *The Inquirer* is so obviously freedom that a questionnaire on freedom may well serve to discover our condition.

How shall we rate ourselves in the matter of religious freedom? Our first impulse is to give a rapid and almost automatic tick to the square box containing the word "yes". Yet how many of us on occasion have offered spontaneous praise to the ideas or the practice of some other religious group, and then added apologetically, "But perhaps that is not a very Unitarian remark to make?" Any judgement offered from a Unitarian point of view is a limited judgement, as indeed an Anglican or a Quaker judgement. He only is religiously free who states what appears as truth to him without thought of any standpoint. Furthermore, to give ourselves a positive rating for religious freedom, we must be fully Unitarian in offering to others the complete freedom of religious expression we ask for ourselves. We may repeat, "I disagree with what you say, but I will defend to the death your right to say it", and feel we are safeguarding religious liberty. But we do not preserve the fullness of religious freedom if in our heart we censure, or deplore, or merely disapprove of another man's inclination towards Humanism, or towards a Christocentric emphasis in his preaching. We are involved in considerable self-examination and not a little mental adjustment before we can be sure of our rating even in religious freedom.

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Political freedom may at first sight tempt a hasty positive tick from those who enjoy the liberty of the British way of life. No one requires that we vote according to a party line, but do we inevitably vote according to a family or a worker or a status in society line? There is as much party-line voting among the "under dogs" as with the upper ten. Are we free from class prejudice? Can we honestly put our tick where we would like it to be, knowing how inevitably we look upon social problems through the spectacles of our own class? To rise above the class outlook in which we have been moulded is an act of no small achievement. It takes religious effort of no mean order to see others clearly, as though with the eyes of God. To do so is to "look into the perfect law, the law of liberty".

In the section headed personal freedom, we may well have the wisdom to poise our pencil less confidently. However free we may imagine ourselves in external matters, we have the uneasy feeling we are not free within ourselves. We are walled up in the welter of our own feelings. Our prisons are variously formed of old resentments, of life frustration, of thwarted ambition. Round and round go our thoughts to the monotonous rhythm of "If only he had", "If only I could". Even plain physical liberty to go here and go there, guaranteed by the law, protected by Parliament, can we put "yes" to that? Our own words condemn us. We say we are "tied up with this" and "bound to do that". As the Gita long ago observed, "The world is imprisoned in its own activity".

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Who then can claim any marks at all on his questionnaire? It is enough to make the non-religious throw aside the exercise as a silly and a senseless diversion. It leads the religious man straight to the truth he must accept if he is to go further. Of ourselves, we have no freedom, not even in the denomination in which the love of liberty is strongest. It is the nature of human life to be limited and limiting. It is only when we have accepted our bondage that we set our feet upon the way of liberty. The achievement of spiritual freedom is a gradual process, and in its course, as Aurobindo realizes, man must willingly wear many yokes to aid his progress. Eckhart indicates their nature. "Self free is self-controlled, and self controlled is self possessed, and self possession is God possession and the possession of everything God ever made."

No man or woman must expect immediately to enter into the enjoyment of freedom, even though he or she join a free church. We can offer freedom to no man. We can do no more than remove from our fellowship attitudes that might make the personal achievement of freedom more difficult. Freedom is not ours for the asking. It is a spiritual achievement. We must be prepared for much effort, and as Amiel warns us in his Journal, for only occasional success, "for even he who has tasted liberty is only free intermittently, and for moments . . . we are free only as we are not the dupes of ourselves, our pretexts, our instincts, our temperament. We are freed by energy and the critical spirit—that is to say, by detachment of soul, by self-government . . . we are bound, but capable of shaking off our bonds". And the end is the "glorious freedom of the sons of God".

A LAYMAN'S NOTES

By A Lay Contributor

OUR visiting preacher at church the other Sunday, a distinguished Congregationalist minister, told us in his sermon that he had for long been active in the work of the Free Church Federal Council, and that he had constantly urged there that they should admit the Unitarians to membership of the Council. Speaking personally, he said, he was sure that this development was bound to come sooner or later.

It has always struck me as odd that our General Assembly should be represented on the British Council of Churches, which includes all the main Protestant denominations, but not on the Free Church Federal Council. Our General Assembly Year Book has a useful note explaining why we belong to the British Council of Churches, while we cannot join the World Council of Churches; but our relationship with the Free Church Federal Council is not mentioned.

I do realize, of course, that only a limited number of our ministers and laymen are free to attend the many meetings of our own General Assembly and of the British Council of Churches (wouldn't it be a great help, incidentally, if we could have a periodical "news bulletin" about the doings of the British Council in relation to our movement?); and membership of the Free Church Federal Council might put a severe strain on these already overtaxed human resources. But it would be interesting to know whether the possibility of our adherence to the Free Church Council has been considered by our General Assembly Council in recent years, either formally or informally.

This is not to say that we positively ought to make an approach to the Free Church Federal Council in the immediate future. There may well be sound reasons, of which I am unaware, why this should not be done. But it would be reassuring to feel that the possibility of an approach had been considered within recent times and, if rejected, only rejected for sound and "up-to-date" reasons.

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Whatever may be the attitude of the Free Church Federal Council as a body towards the Unitarian movement, I am glad to be able to report, from recent personal experience, that their constituent member churches will receive requests for help from an individual Unitarian in a most sympathetic and co-operative spirit.

A few weeks ago, knowing that our General Assembly Council (with which, by the way, I have no personal connection) were to be considering the whole question of ministerial stipends round about this time, I reflected that, as an individual layman, I was very ignorant about the scales and method of payment of stipends in the church denominations in this country whose traditions and conditions of membership were most akin to our own. I felt that I must do something about this gap in my knowledge, so, greatly, daring, I wrote to the appropriate officer of each of the four main Free Church denominations in England (Baptist, Congregationalist, Methodist, and Presbyterian), saying that I was a Unitarian layman holding no official status in the movement, and asking if he would be kind enough to give me some information about the payment of ministerial stipends in his denomination.

I made it clear that I was only asking for facts which would be common knowledge among informed laymen in the denomination, and that I had no intention of using the information in a controversial manner, or for the purpose of criticizing what his (or any) denomination did. To save time, I enclosed a short, one-page list of specific questions, with spaces for replies (and, needless to say, a stamped-addressed envelope).

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The response was heart-warming. Within forty-eight hours I had received replies to all four letters. In each case my questions were fully and helpfully answered, and every piece of information I had hoped for was included. In two of the cases, I received *in addition* a long and friendly covering letter in which the writer went to great pains to clarify and amplify the brief answers he had put down on my question form.

I have not had time to digest these answers completely, but as soon as I can, I hope to abstract the salient points and set them out in a later *Inquirer* article. Meanwhile, I feel that I should place on record this evidence of a reservoir of goodwill towards us which plainly exists, and which perhaps we should draw on more frequently.

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"Education", said our President, Mr. Chuter Ede, recently, "is what goes on in classrooms, on playing fields and on school journeys, and not in committee rooms". It was good to be reminded of this. Jamie has just been sitting the "eleven plus", and Gordon is now embroiled, I gather, in what is called "mock G.C.E." while in various committee rooms and council chambers our borough education committee and the county education authority are firing sighting shots at each other in the "grammar school *versus* comprehensive school" vendetta. To the innocent bystander, it looks as though the avowed aims of the two parties were almost identical, but you would never guess it, from the names they call each other. "Nohow", "Contrariwise", "Nohow", and so it goes on. Like Alice, who supposed that "they've each got 'Tweedle' round at the back of the collar", my own feelings are, "I wish the monstrous crow would come".

However, the boys don't turn a hair, so we parents probably shouldn't make too much of it. Jamie's sole concern about his examination was that his form-master had promised the form that as soon as it was out of the way, they could start learning Geometry and Algebra; so on the day after the "eleven plus", he set off for school 20 minutes earlier than usual, to miss nothing of these new fields of discovery.

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For David, in his second term in a county infants' school "education" is still just a contented round of meals, play, and something which he mysteriously calls "apparatus" (whatever it is, it is the greatest moment of the day!). So far he can read two words, "John" and "Janet". The other day he pointed with delighted recognition to a capital "X" on a cereal packet (I mustn't mention the brand). "Why, that's the letter Miss Armstrong puts on my sums", he said. "It's called *c'rect*".

AU REVOIR

A Message

(John Tyssul Davis, whose obituary notice was printed in "The Inquirer" of February 21, was a remarkable man. He died at the age of ninety, and was described as saying good-bye to his ministerial colleagues, four years before, like a King. He left behind him for his friends a message which he describes as "The Last Little Message". It is printed below. Tyssul Davis, at one time in his career, was for over two years the Principal of a Buddhist College in Ceylon.)

My dear Friends: When you receive this note, it will be an intimation that the writer will have passed out of sight, and started upon that journey through the spheres, back homeward. It is nonsense to talk of a journey, for, as Swami Vivekananda says: "Where is the place to which it shall go, when all space is in the soul?" Beginning the post-mortem existence, then, shall we say? He may not be aware of the actual passage over. He will probably just wake up in time-space of another dimension, in accordance with natural law, and with some surprise that he should still be the same person as he used to be, *minus* his physical body. He can already anticipate the tremendous release, no longer to be hampered by the mortal coil. He may be met and welcomed by a few folk interested in his birth to their world, for he has outlived so many of his companions. He may spend some time in what have been called *Homes of Rest*, to recuperate after his change, after which will begin the by no means easy task of Rehabilitation, consisting of strenuous endeavours of converting or translating the earth experiences into a form that may be imagined to be a distillation, or sublimation, of the accumulated material into an essence capable of being absorbed by the soul into elements of character, faculties, thews of the spirit, grains of wisdom.

This preparation for life on the higher planes must obviously demand a drastic method of purification—a cleansing purgatorial process—which will entail grave and painful conditions, as well as its humorous aspects. The Law of Consequences has no regard for sentimental values, I suspect. It is on the absolute Justice of such laws that one should rely. It is not a qualification for heaven that should have any place in one's mind, seeing that the Swami Vivekananda has shamed such a desire by stating that among his people the desire to reach heaven was considered as a little vulgar. It is fitness for a wider and deeper life that should be our aim, both here and in the hereafter. For higher work; for loftier service; for becoming more of a human being; for evolving our inborn divine potencies. So the celestial scenery of the Blue Islands, or the musical grandeur of the lower Heavens offer no attraction to the student, when all study should be an austerity directed to a given end of knowledge, and the aim a getting rid of the self, not a discovery of new ways to charm it. Will the life hereafter help to make a man King over himself, or must he come back time and again to acquire that power?

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That there are lessons one can acquire only by battling in a material body, I have always held from early years. Druidic heredity, confirmed by Eastern Yogis, has left me with unshaken conviction in Karmic Law, and the need for rebirth. I seem to be quite assured that the use of the after-death conditions is to further the evolutionary process, not to arrest or hinder it. Seed-time and Harvest. Sowing and Reaping. Experimenting and observing results. Trial and Error. Blundering and stumbling. Learning by the effects of experimentation. Failures and successes of no value except as aids to convert potencies into powers, ambition serving as a stimulus to further effort. A game to be played, to be played well, the satisfaction of desire its own condemnation of futility and stupidity. Existence here a Kindergarten School, other Schools elsewhere. Life full of carrots waved before a donkey's tramp. All the time, the hidden goal offering baits and lures. Follies galore, miserable disasters. But have they served the Divine purpose? That is the question. I hope to learn a lot about things before I come back again to take up the cudgels and move a little forward on the appointed way. My most ardent desire, at the moment, is to get rid of some of this Karmic debt hanging over my head, and to get a move on. I am bowed down by my inefficiency, my ignorance, my incapacity for real service. . . . How pleasant it would be if I could delude myself that I am going to be re-made by my experience in the spheres. But, unfortunately, the Karmic Law is inexorable:

"The Song is to the Singer, and comes back most to him;
The Teaching to the Teacher, and comes back most to him;
The Love is to the Lover, and comes back most to him;
The Gift is to the Giver, and comes back most to him;
Comes back most to him. It cannot fail."

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Gerontius's attitude has the appearance of a correct humility:

"Take me away, and in the lowest deep
There let me be;
And there, in hope, the lone night-watches keep
Told out for me.
Where I may soothe my stricken breast,
Which n'er can cease
To throb, and pine, and languish, till possest
Of its sole peace.
There will I sing my absent Lord and Love.
Take me away,
That sooner I may rise, and go above,
And see Him in the truth of everlasting day."

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Or the more practical suggestion of the poet, Ernest Dowson:

"When this my tired life closes, I am ready to reap
Whereof I sowed, and pay my righteous debt."

Emerson has been a lifetime's study for me. After his son's death, he wrote:

"What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain.
Heart's love will meet thee again."

He said: "It is the secret of the world that all things subsist and do not die, but only retire a little from sight, and afterwards return again". He quoted with acceptance: "The name of death was never terrible, To him that knew to live."

So, Au Revoir, and not Good-bye.

Tyssul Davis.

From My Journal

By "Simplicitas"

TRAVELLING this afternoon by train to Greytown, I eavesdropped upon the opinions of the world not always uttered when one wears a clerical collar. "I've no time for the Chapel folk", said the woman in the red coat. "They're always thinking of mending the chapel roof, or repainting the hall, or wanting a new organ, and begging the money for it". "It's the Church folk who get me", replied her friend. "Ever since they've had their new vicar, it's processions of this and prayers for that, and Holy Communion every day of the week". Dear me, ladies, I thought, as they slammed the door and left me to my thoughts. First, religion is too worldly, and then it is too other-worldly. What must we do? What but seek first the Kingdom, and let these necessary activities be added unto us, as indeed they must.

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I was invited by Mr. and Mrs. E. tonight to sit down at their tea table and join them in a cup of tea. "I'm sorry the cake is burnt a bit, you never know with our gas", said Mrs. E. "I wouldn't call it burnt, Mildred", said her husband. "It's nicely browned". Of such is the happy marriage.

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A big anti-nuclear bomb rally in the Town Hall is proposed for a Sunday evening next month, and we at Redville have been invited to attend. It will mean shortening our evening service, and I suggested cutting out the sermon and spending our half an hour in devotion centred upon the theme of peace. I found I'd launched a bombshell of my own. "What, no sermon!" "There'd be nowt to come for". "Cut out the service and have the sermon. I come to hear summat". A publican was long ago rebuked for his much speaking. I fear we Unitarians merit a rebuke for our overmuch thinking!

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I am just back from the induction at S. I feel my shoulders yet more bowed with age each time I am considered venerable enough to give the charge to a minister. It is such a solemn-sounding assignment. I should feel much happier if I could begin the affair by saying, "Look here, old chap, these are the things I try to set before myself in my ministry. See if you agree with me". I hope my new colleague understood that was what I was saying anyway, beneath the formal phrases. But oh! the speechifying after tea! What three parts of the stories and the anecdotes had to do with the dedication of a man to his church and a people to his ministry, I for one must be too dense to fathom. There he was, keeping a patient smile on his face, and his wife in her new suit plainly wishing she was part of the happy clatter that kept coming from the kitchen through the half-open door. It says much for our sense of dedication that we survive these ceremonies, and live to attach some of the right names to the right people when they crowd out past us on the steps on our first Sunday.

Views, News and Notes

By A. B. Downing

PRINCIPAL GARRARD (Manchester College, Oxford) had a literally overflowing audience for a lecture he gave recently in Manchester on "What happened on the first Easter Day" to the University Theological Society. It was the most crowded attendance the Society has had at its meetings for some time, and it listened with absorbed attention to Mr. Garrard as he detailed for us, in quiet, scholarly fashion, the various stories and traditions, some of them contradictory, which have come down to us about the Resurrection and the "appearances" of Jesus to his followers after his death. It was a remarkably clear exposition of the problems which the New Testament references must inevitably raise in critical minds and it was as rewarding as it was impartial.

Mr. Garrard ended by saying that he was convinced that an appearance of some kind by Jesus after his death was probably an historical fact, but its precise nature could perhaps only be explained by an appeal to such phenomena as those with which recent psychical research has made us familiar. This line of investigation presents obvious difficulties, but it might lead to fresh insights into the accepted traditions.

The audience was, of course, a mainly orthodox one, though the members of the Faculty teaching staff who spoke in the discussion seemed to imply that, as true scholars, they had an open mind on this absorbing subject. Some of them, indeed, like Professor Brandon seemed to attach little weight to the accepted orthodox theories. All of which goes to show that far more scholars use Unitarian methods of inquiry and draw Unitarian conclusions than is popularly admitted? There is always many a slip between the cup of scholarship and the lips of faith!

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You will be interested to know that our church in Kendal (the Rev. T. M. Wardle) is probably the first to use the Unitarian symbol of a flaming chalice in stained glass. In their extensive renovations, eight new wall lights have been fitted, each with a separate motif: the fish, the cross, the dove, the alpha and omega, etc. Two of them have symbols which are probably quite novel in our English churches. One is a symbol traditionally derived from the mathematical sign for the earth or the sun-cross of the Egyptian monotheist, Ikhnaton; the other is the flaming chalice of Unitarian Advance. I have often thought that there is far more scope for Unitarians in forms of religious art than we have yet had the imagination to grasp. The Unitarians in Kendal are to be congratulated; there are many indications of new enterprise in their local witness.

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The distinguished American Democratic statesman, Adlai Stevenson, delivered the first of an annual series of lectures which has been established at the All Souls Unitarian Church, Washington, D.C., to honour the memory of the late Dr. A. Powell Davies. Mr. Stevenson also spoke at the dedication of the striking new Unitarian church at Evanston, Chicago. Our friends across the Atlantic seem able to call upon many distinguished Americans for support on important occasions such as these.

I learn that the American Congress now includes at least six Senators who are Unitarians, among them the well-known Senators Douglas (Illinois), Saltonstall (Mass.), and Hruska (Nebraska), who are often mentioned in the European Press. Three of them are Republicans and three Democrats.

Incidentally, I learn that in the February number of the *Reader's Digest*, in "Points to Ponder", there is a fine quotation from the writings of Dr. Powell Davies.

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Recent discussion on the Ordination of Women should remind us that Unitarians were the first to open the profession of the religious ministry to women, though, of course, the Quakers have always recognized the spiritual equality of men and women. In 1904, Miss Gertrude von Petzold, after completing her theological course at Manchester College, Oxford, became the first woman minister in England.

It is relevant to draw attention to the existence of the Society for the Ministry of Women in the Church. It is fully inter-denominational and numbers among its vice-presidents two well-known Unitarians, the Rev. Rosalind Lee and Dr. R. F. Rattray, as well as such distinguished supporters as the Dean of St. Paul's, Sir Henry Self, and Dame Sybil Thorndike. Membership subscriptions (minimum of 5s.) should be sent to Miss I. Forrester, M.A., Avery Hill College, Eltham, London, S.E.9. It is obviously a society which more Unitarians should support.

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I was reminded recently by Miss Gillibrand, of Crockham Hill, that her mother, Mrs. Susan Elizabeth Gillibrand (*née* Willmer, of Liverpool), was one of the chief promoters of the Manchester Cremation Society, which was founded in 1890 following the one in Woking. Mrs. Gillibrand was a Unitarian and a member of Cross Street Chapel, with which her husband's family had many connections. It was through her strenuous public efforts and those of three of her friends that permission was eventually given for the building of a crematorium in Manchester. She died, aged 90, in 1935. She made the cause of cremation her main public interest.

Again, I cannot help but think how lightly we tend to take for granted today public facilities, for the provision of which enlightened Unitarians like Mrs. Gillibrand had to campaign so vigorously long ago.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Curing The Whole Person

SIR,—Mrs. Muriel Hilton has expressed in this week's *Inquirer* the generally accepted and conventional point of view that "mental illness" is an "illness" exactly parallel to a physical illness, and that the disturbed person is a "sick person" to be cured of this illness, and that, therefore (though she does not say this), the cure consists in the clearing up of this particular "illness". This is generally the point of view of classical British psychiatry, and still has very powerful authority to support it, and indeed it may well prove in the next fifty years to be the most fruitful approach to the problems.

But it is only fair to note that there is another and very different approach, arising out of the "depth-psychology" of Freud and Jung. This other point of view is strongly influential in American psychiatric circles and has some following in Britain. In this new point of view, the "illness" is regarded as a *comparatively* unimportant (though inconvenient and distressing) symptom of grave underlying character defects in the prior and supposedly normal personality. This produces an entirely different notion of "cure". From the first point of view, a cure consists (more or less) in the return of the personality to what he was before the disturbance, and to his normal reactions and routines. From the second point of view, such a "cure", though pleasant and convenient, is a minor detail compared with the long, slow process of the necessary alteration of character which alone can guarantee permanent stability of mind, that is, in the judgement of those who work along these new lines. It is because of this radically new aim that treatment by the methods of "depth psychology" tends to take a length of time which by the other standard is ridiculous. It also explains why it so often happens that a patient who consulted a "depth-psychologist" for some mental disturbance is still continuing treatment months or even years after he has apparently been to everyone's satisfaction "cured".

In the present bewildering and chaotic state of psychology and psychiatry, it is quite impossible to predict which point of view will prove the deepest and most valuable. On the other hand, the new point of view is of immense interest to those who are familiar with Christian theology because of the quite remarkable parallels it throws up in theory and practical technique with the pastoral teaching of the contemplative (or mystical) tradition in the Christian church as well as, and this is profoundly exciting, linking together the practical problems of the consulting room with the familiar language of our hymns and our prayer-book. This religious approach is being developed in a useful way by the so-called Existential Analysts as, for example, A. V. Frankl, in "Das Unbewusste Gott".—Yours,

Stalybridge. *Charles H. Bartlett.*

The Minister

SIR,—There is something of sense in Miss Gwyneth Roberts's article, "Is Your Minister Really Necessary?" (February 28), but there are several points which I, as one who counts himself a Christian priest (I use the term advisedly), feel I cannot let pass without comment.

Miss Roberts asserts that it will be necessary to raise the standard of the ministry, eliminating all those who are socially, morally, or for any other reason, undesirable. Who, may I ask, presumes to sit in judgement on the priesthood? What on earth is meant by "socially undesirable"? Are we to eliminate all those who do not speak with a public-school accent; or perhaps it is those who do who will have to go? Is Miss Roberts unaware that Christ chose for his closest friends many who socially and morally were not "out of the top drawer"? One of the greatest glories of the Christian faith is its teaching that God can use our very weakness to magnify his power. It is just because ministers have tended to think of themselves as socially and morally superior beings that the ministry has a bad name in some quarters.

We are told that ministers must be trained in psychology and that ministers at the moment are so many reverend amateurs. It must be pointed out that most theological students at present undergo a three-year course of training in all the main fields of psychological study, and in addition many follow courses in the psychology of religion at the University. Not a few follow courses in Social Administration along with social science students. As for being amateurs: after all, Christian priests have had the "cure (i.e. the care of) souls" for many centuries, while the professional social worker is rather new in this field. The young "eager beaver" type of professional social worker with a head full of half-digested Freudian notions can very easily work real mischief in the field of human relationships. Modern psychology only dresses up in rather clever-sounding jargon truths taught down the ages by Christian theology.

I have not found that in the so-called "tougher" areas of our big cities people in trouble are very prepared to go to the trained social worker for help. The professional people they most trust are the medical doctor of the old family-doctor type and the Catholic priest, a man who is not afraid to wear the clerical collar. The social worker is often regarded as an interfering busybody. On the other hand, I have seldom heard a Catholic priest spoken of with disrespect.

What we need in the Unitarian movement today is a greater not a less sense of priesthood. One gets a little tired of the everlasting chorus from some of our young people that the Society of Friends are doing so much better than we are. If this is the case, why don't these young people seek membership of the society forthwith?

Finally, it seems odd that anyone supposedly trained in social science should quote from Rowntree's *English Life and English Leisure*. In circles where sociology is seriously studied, the work is considered to be one of very doubtful merit. Or is this another attack of "Quakeritis"?—Yours,

Bolton. *Kenneth Wright.*

SIR,—The article "Is your minister really necessary" seems somewhat doctrinaire and ill-informed. Anyone who has had to deal with a church without a minister knows how hard it is to keep it together, and that the burden falls on a few devoted lay people to whom it is *extra* labour after a full day's work. If we need churches, we need ministers.

In our churches, ministers lack the fundamental authority they hold in sacramental religion and have to rely entirely on personal prestige. This may be good in some ways, but I feel a little more habitual respect for the priestly office would not be amiss. A minister is, or should be, a person dedicated to a strenuous spiritual discipline and to more single-minded service than the rest of us, and so should be honoured.—Yours,

Wanstead, London. *Joyce M. Appleby.*

"Scots Wha Hae"

SIR,—I was interested in Wallace Tavener's information concerning the connection of Burns's poem "Scots Wha Hae" with the famous Dundee Unitarian minister, Fyshe Palmer.

But historical accuracy demands a correction of some of Mr. Tavener's statements. Fyshe Palmer was not tried by the brutal judge, Lord Braxfield, who is supposed to be the prototype of the harsh judge in R. L. Stevenson's "Weir of Hermiston". Unfortunately, R. V. Holt perpetuates this error in his "Unitarian Contribution to Social History". But anyone who reads the State Trial, as I have done, will see that Palmer was tried at Perth by quite other judges. (And give even the devil his dues. Lord Braxfield sentenced Thomas Muir to fourteen years' transportation, not to fifteen!) Furthermore, one must not over-romanticize the harsh treatment of the educated Fyshe Palmer as a convict. Certainly he suffered severely at the hands of the sadistic captain of the *Enterprize* (correct spelling), but he was never put in irons. J. T. Rutt, the editor of Priestley's letters, who first made this statement, later withdrew it.

In fact, even on the convict ship Palmer was allowed to buy cheap spirits at Rio de Janeiro, which he sold at immense profits in Australia. And Australian historians have shown from the colonial archives in Australia that at Botany Bay, Palmer was given a brick house and a farm which he worked with convict labour, and that he ran a highly lucrative and questionable brewing and distilling traffic.

Again, Mr. Tavener is in error in stating that Palmer was charged with treason. He was, in fact, tried for the lesser crime of sedition. But although it is true that he did not compose but only improved the grammar of the leaflet issued by the Dundee working men, it is nevertheless clear from the evidence that Palmer arranged the printing and distribution of the leaflet in a surreptitious manner.

It is also not exactly true to say that Fyshe Palmer founded the Unitarian Church in Dundee. In a manuscript letter now at Dr. Williams's Library, Palmer himself says: "I have been invited by some humble worshippers of the Most High to come to this place [Dundee] to aid them in their religious services". And from another source we learn that when Palmer went to Dundee, "Unitarianism was then preached in that town by Mr. Ninian Alexander, a mason and builder—an individual who had been excluded from the Baptist Society on account of the new principles he had embraced. Mr. Palmer joined him in his labours."

Finally, it is hardly true or fair to Burns to say that he had not the courage to come into the open, either theologically or politically, concerning Fyshe Palmer. In a number of letters, he states quite clearly his heretical religious views. And in his poem "Epistle from Esopus to Maria", he associates himself both politically and theologically with Palmer, actually mentioning Palmer's name:

> "The shrinking bard adown the alley skulks,
> And dreads a meeting worse than Woolwich hulks;
> Though there, his heresies in Church and State
> Might well award him Muir and Palmer's fate."

Swansea. *L. Baker Short.*

TOLERANCE AND TRADITION

(Under the above title, the Council of Christians and Jews have published, price 2s., the Robert Waley Cohen Memorial Lecture, delivered last year by Dr. Raven. Below is printed a final extract.)

★

THERE has never been a time when the basic groupings of mankind were being more universally transformed, when the traditional barriers of race and colour, of class and the social order, of sex and sex relations were so evidently in need of reform, and when the claim of St. Paul that in the true humanity there was neither Jew nor Greek, bond nor free, male nor female, could be fulfilled. All of us who have any experience of human relationships know how when a group attains true integration, it finds itself possessed of powers, inspired by sympathies, and sensitive to *rapports* which immensely extend and enrich its whole life. Under such conditions we can face whatever comes with confidence and fortitude.

Even today mankind has received little or no help from its philosophers or its psychologists as to the character of such solidarity or the circumstances which promote it. Freud and his followers have concentrated upon releasing the individual from his infantile fixations and exploring his subconscious self: they have helped him to become self-reliant—that is, to attain adolescence. They have not carried him on to maturity, to the discovery that beyond realized self-hood lies the fulfilment of the self in the fuller life of an integrated community. Still less have they dealt with the corporate evils, the mass phobias and obsessions, the social blindness and greed and war for which no one individual is responsible and which no one individual can cure.

So, too, our philosophers and theologians have been so concerned with existentialism and the hopeless plight of estranged humanity as hardly to pay any attention to our opportunities and social capacities, or to offer and explore any grounds of hope.

SIR,—As one who is interested in the early history of Unitarianism in Scotland, I was delighted to see the reference to Thomas Fyshe Palmer in the short article, "Scots Wha Hae".

If your correspondent refers to Volume 15 for August, 1841, of *The Christian Pioneer*, by George Harris, the Glasgow minister, he will find the following statement:

"Palmer soon afterwards followed his friend (Robt. Millar) to Dundee (i.e. 1785). *Unitarianism was then preached in that town by Mr. Ninian Alexander, a mason and builder*, who had been excluded from the Baptist Society on account of the new principles he had embraced. Palmer joined Alexander in his labours, and at Palmer's earnest entreaties Millar was prevailed upon to officiate."

So fearless and honest in the avowal of his sentiments and so enthusiastically attached to the religious and political cause was Palmer that Millar often trembled for his safety.

A full account of the trial of Muir and Palmer can be seen in the Mitchell Library, Glasgow.—Yours,

Glasgow. *J. R. M.*

Women's League.—The Annual Meeting of the Liverpool District League was held at Mill Street Mission on Wednesday, February 25, 1959, when seventy-three members attended.

The service was conducted by Mrs. Butler, deputizing at short notice for Mrs. Marren, who was regrettably unable to be present for this first League Service in the beautifully restored Chapel.

Mrs. Butler took as her text words from 1st Corinthians, "Called to be Saints". She said: "Sainthood is universal. We are called to be Saints still today, to fight against wrong, to defend

(Continued on page [illegible])

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 15, 1959

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street, Meeting House, 11, Rev. J. Coram Davies
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Dr. A. D. Belden
Billingshurst, Free Church, High Street, 11, Rev. R. F. Goddard
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (March 22) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11, Rev. Gordon Stuart, 6.30, Rev. Charles Simpson
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, M.U. Sunday
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30, Rev. Arthur J. Long, 6.30, Rev. P. B. Godfrey
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. Clifford Searle
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11, Rev. F. M. Ryde, 6.30, Rev. W. J. Carter
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy John
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickston
Cheltenham, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Mr. R. G. Jones, 6.30, Dr. P. N. Tindall
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11, Rev. E. H. Morris, 6.30, Rev. N. Kirkman
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. C. G. Bolam
Ditchling, Old Meeting House, 10.45, Rev. Robert Taylor
Doncaster, Free Christian Church, Hall Gate, 11, Mr. Trevor Jones, 6.30, Rev. F. Fox
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Wheatman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Rev. Norman Kirkham, 6.30, Rev. H. A. Gore
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. G. D. Forth
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Mr. John and Dr. Little
Glasgow, [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cornell
Gloucester, Barton Street, 3, Rev. J. M. Quirk
Guildford, Ward Street Church, 11.15, Rev. R. Nevil [illegible]
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denbigh Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pyke
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
Kidderminster, New Meeting House, 11, Rev. Edgar W. Hill, 6.30, Mr. A. Benton
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11, Dr. P. N. Tindall, 6.30, Supply
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Supply
Liverpool, Hope Street, 6.30, Rev. A. Williams
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. [illegible]
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Dudley [illegible]
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]
London, Forest Gate, Upton Lane, 6.30, Mr. J. [illegible]
London, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30, Rev. K. C. Thompson
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thompson
London, Ilford, High Road, 11 and 6.30, Rev. T. E. [illegible]
London, Islington, Upper Street, 6.30, Mr. S. B. [illegible]
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. W. [illegible]
London, Leytonstone, Lea Bridge Road, [illegible] Green, 6.30, Rev. John Kielty
London, Mansford Street Church, Bethnal Green, 6.30, Mr. J. [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Dr. A. D. Belden
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45, Mr. W. McMillan, 6.30, Mr. K. Saxton
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45, Rev. W. Hill Waring, 6.30, Mrs. Cumella
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Allen Kirby
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield (March 22), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. [illegible]
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 6.30, Rev. E. H. Morris
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Mr. Bernard Platt
Oldbury, Unitarian Church, Birmingham Street, 11, Rev. Harold A. Gore, 6.30, Rev. R. J. Williamson
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. Dudley Richards
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel Street, 6.30, Rev. W. Stephenson
Ringwood, Hants, The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Mr. W. Lloyd
Sheffield, Fulwood Old Chapel, 11, Mrs. Whittaker, 6.30, Mrs. [illegible]
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Student
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. P. J. Pitman
Southend-on-Sea, Darnley Road, 6.30, Mr. J. Hallam
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Dr. S. J. Kennett
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. L. Baker Short
Swinton, Swinton Hall Road, 2.30 and 6.30, Rev. Arthur J. Long
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Mr. Geo. Craig
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. C. Simpson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Mr. L. C. Tudor
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing [illegible], 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. R. H. Terry
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 152 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Minister. Telephone LX 5121
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
Wellington, Service suspended — Enquiries — Miss Watts, Tel. 40-278

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. [illegible]

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(*Continued from page 86*)

the weak. The Saints of today are the doctors, teachers, nurses, housewives, all those who strive for the Christian ideal of brotherhood and love."

A delightful tea was served by the Mill Street League, and then followed the fiftieth annual meeting of the Liverpool District League, Mrs. Bradshaw (president) in the chair.

The annual reports were submitted and adopted, and the president and officers re-elected. The sum of £5 was voted from the League funds to the Mill Street Chapel Restoration Fund.

Mrs. Bradshaw, in her address, spoke of the necessity of all members taking part in the active work of the League. During her term of office she had particularly noticed that the same people were always taking the responsibility of office, and she appealed to all members to play their part, especially the younger women, by becoming officers or assisting, and so training to take office.

Hilda Mary Tayler

Hilda Mary Tayler, who passed away in her eighty-ninth year, was a notable member of the regrettably diminishing remnant of a departing generation of Unitarians.

Both by birth, as the youngest child of Stephen Seaward Tayler, and by marriage to her cousin, Athelstane Arnaud Tayler, she doubly belonged to one of our oldest Unitarian families. Throughout her long life, she gave faithful and devoted service to all the activities of the Blackfriars Mission and Stamford Street Chapel, especially to the Women's League (recognised and honoured by her election to the National Presidency in 1934-36), and also to the Sunday School; she had a most unusual and heart-warming understanding of children and a most natural and unforced appeal to infancy and youth.

The fuller development of personal talents and interests was, for her and her kind, the means to the more effective fulfilment of responsibilities and more abundant service. Perhaps life, in their younger days, seemed more simple, its problems less complex, its evils, however great, more responsive to patient and devoted labour; but as they saw the path of duty and responsibility clearly before them, they followed it unswervingly and faithfully, ungrudgingly giving such labours and sacrifices as it demanded of them. In all these respects, Hilda Mary Tayler was an outstandingly worthy member of a great and stalwart band who "were the glory of their times".

She retained her alert mind, and her sight and hearing remained almost unimpaired, and in these later years of enforced inactivity, she enjoyed a wide correspondence and rejoiced in the happiness of the inward life that is more nearly independent of life's vicissitudes and enabled her to face its bereavements and disappointments with outward calmness, dignity, and courage.

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Urgent

Owing to the Easter week-end it is necessary that all advertisements for the Assembly meetings should be sent to this office a soon as possible.

Death

Twining—On March 3 at her home, 22 Myrtle Grove, Salford 5, Ann Flitcroft (née Broughton), widow of William F. B. Twinin and mother of Mabel, Rodney, Kenneth and Kathleen, in he 82nd year

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later tha Monday morning for publication the same week. All communications must b accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicat direct with the publisher.

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